RAGGED SCHOOL UNION QUARTERLY RECORD.

JULY, 1879.

CRUMBS:

Fragmentary Efforts in Ragged Schools.

"Gather up the fragments that remain, that nothing be lost." Such was the Master's teaching: a command relating literally to daily bread—the staff of life. The fragments were not to be left to waste, not even to be unobserved, but to be carefully gathered and utilised.

There are Christian fragments, moral fragments, provident fragments, training fragments, and fragments of varied kinds, lying about in our Ragged Schools, that scarcely ever come under the ken of the public eye, and even the eye of the Christian observer rarely *rests* upon them, for they are only crumbs, to be met with only here and there. They are therefore little known, because so seldom met with. The big batch of Ragged Schools is known—tolerably well known all the world over. Some of the loaves of this batch have lately much increased in bulk and weight, as will be thus seen, viz.:—

	Increase.	Full numbers.
In average attendance of Sunday scholars	1,853	30,000
Of scholars in Night Schools ..	2,535	9,200
Of young persons at Religious Services conducted specially for them	1,784	6,400
Of adults at Religious Services conducted specially for them ..	1,181	8,300
Of attendants at the Mothers' Meeting	1,324	3,800
Of members of the Bands of Hope	1,414	5,600
Of depositors at the Penny Banks more than	8,000	30,000

formed a very big and satisfactory loaf eight or nine years since, when they had in average attendance 23,000 scholars, but the action of the School Board has made a small loaf of it, for the average attendance is reduced to 4,500. Had we been sure that the 18,500 were all cared for in Board Schools, no whisper of a complaint would have been uttered by us, for our sole object has been to gather in the neglected waifs, and train them for positions in which they may earn their own support. We, however, proved three years ago that the waifs, while prevented from attending the Day Ragged Schools, had not been drawn into the Board Schools, for we found on the streets of a square mile about 2,500 children of the school age and during school hours. Many more were known to be in the houses. To bring the children out of the houses, an experiment was tried. At the cost of five shillings Punch and Judy was hired to give three performances in three streets. The results were, that at the first more than 100 children were drawn out, at the second 90, and at the third 85. Thus 275 children were drawn together in three streets only, while when we counted 2,500 on the square mile, in close proximity to these three streets, we saw in the open of fifteen streets only 171 children. It is more than three years since this experiment was tried, and now, after a lapse of three years, we are told by Mr. Murphy, a member of the School Board for London, in his letter to the *Daily News* of May 30th, 1879, that "the overcrowding in our Board Schools at present is simply disgraceful, and yet the streets and parks of South London are full of children of the school age during school hours, because we haven't a place for them."

Mr. R. Yorke gave in the House of Commons, on June 10th, 1879, the reasons for this overcrowding of Board Schools, on the one hand, and the neglect of the street children on the other. According to the *Times* report, Mr. R. Yorke said:—"The other day he had gone with his hon. friend the member for Leicestershire to visit the parish of Limehouse, in the East end of London. They found that before the passing of the Act there had existed several large Ragged Schools in that locality for the poorest class of children. These schools were now closed, and the children were left to run about the streets. Within 200 yards of three

large Board Schools they found some fifty poor children of school age dancing round a street organ during school hours, while the Board Schools were crowded with children belonging to a much higher class, some of whom lived in houses of £40 or £50 rating. They inquired how this was, and were informed that even if the ragged children came to the Board Schools they were dismissed on trivial pretexts, the reason being that the better class of pupils were much more remunerative to the teachers." He then added that, "In the *Times* to-day Mr. Rodgers said it was ludicrous to maintain that too many schools were being built. Of course, if they continued to pursue the present system they could not build enough. The more schools there were, the more the middle classes would come in to fill them up, and the ragged children outside would not be touched, because it was to everybody's interest to keep them out."

We are no opponents of the Education Acts, nor are we enemies to the School Board system, but we do feel aggrieved that gutter children should be forbidden by the school authorities to attend a Ragged School, and if the parents heeded not such prohibition, but still continued to send their children to these schools, were summoned before a magistrate and mulct in a fine, and if unable to suffer in purse made to suffer in person. If the children thus hindered from attending a Ragged School, humble though it be, but expressly provided for them within easy reach of their own homes, and where the education given was suitable to the position of life they would be called upon to fill, were fairly dealt with in the Board Schools, we would not utter one word of complaint against their being transferred from Ragged to Board Schools; but when we find the gutter children neglected by the Board, wasting their time in the streets, and their parents fined, by the action of the Board, by magistrates for their attendance at a Ragged School, we repeat that we do feel aggrieved, and have a right to protest against such anti-Christian and unphilanthropic conduct.

We have shown that many of the loaves of our batch have lately increased in bulk and weight, and there is no reason why a similar increase would not have taken place in our Day School loaf had there been fair play and freedom of action. It is unkind and useless to say the school was inefficient simply because it was not certified. In one case the summonses were before the magistrate at Marlborough Street, who, in open court, did the work of a school

inspector, and examined the children brought before him by the Board School authority. His decision on the first child was, "The girl read nicely, and was tolerably well able, seeing she was questioned in a police-court, to answer simple questions in arithmetic. He really thought the child was educated up to a fair standard." On going into the second case it was shown that the boy was not really an attendant at the Ragged School, and the teacher was in no way responsible for his ignorance. In the case of the third child, she read with some hesitation, and answered only a few questions in arithmetic. She, however, wrote so well as to excite approbation. She evidently only required time to improve in other branches. Another testing case came before the magistrate in a police-court in another part of London. The agent, in his report to the Committee, states:—

"During the year some children belonging to a well-conducted school were under removal by the School Board official, the parents having been summoned for sending their children to a school not declared efficient. The teacher, to save her character, requested the children to take their slates and books with them when they went before the magistrate; they did so, the magistrate examined them in the proper standards, tested their writing and arithmetic, expressed himself thoroughly satisfied, and sent them back to their own Ragged School."

We have said enough to show that had we been unmolested, not to say persecuted, our Day Ragged Schools would at this time have been overflowing with from 30,000 to 40,000 children, many of whom are not cared for in Board Schools, and are for the time being left to run wild upon the streets. Our Ragged Schools would have acted as feeding schools, not in the sense of giving food to the scholars, but in that of drawing in the children from the streets, it is quite probable in some cases by means of "*the hot potato*," and after a little taming, and training, and teaching, passing them on to the Board or the Voluntary School. That was our mission, and one that had been acted upon for many years before the passing of the Education Act, 1870. We had no denominational object to serve, and hence we co-operated with all evangelicals. We had no intention so fully to touch upon our Day School loaf, but only to refer to it, and express our regret that it was unwisely reduced to so small a loaf as to be considered only as a large roll.

We must now look after our crumbs, that they be noticed

and by noticing them hope they may be utilised more fully than they have been.

An important crumb is—

THE CRECHE,

which is conducted at the Hope Mission, Chequer Alley, St. Luke's, at the Holloway Ragged School, Hornsey Road, and at George Yard, Whitechapel.

Respecting the first the managers say:—

"Our Crèche—or Crib, as the English word is—costs the supporters of the mission much money, but it is rich in good results. It is one of the finest things Christian philanthropy has done. Here, under the roof of the quondam 'Golden Shears,' is more than the lip-revelation of Jesus Christ, there albeit earnestly uttered. His heart towards children is revealed by certain female disciples of His who, day by day, feed and tend little children and babes in arms, to the number of twenty or so, the offspring of the very poorest; thus enabling their hard-working mothers—whose confidence in these interim foster-mothers is complete—to 'go forth unto their work and to their labour until the evening,' and to send their older children to school. Otherwise these poor mothers might be obliged to lock their children in a solitary room—as has, times without number, been done—lisping infants being left in charge of poor little toddlers, with a wretched store of food—with tragic results, as any London Coroner can tell. The poor hardworking mothers, whilst their little ones, even to babies in cots, are tended with faithful care, are thus liberated to pursue their daily toil, at which they labour the more cheerily because they know their helpless children are well looked after. The day's work over, the tired mothers fetch their little ones home, grateful enough for such serviceable kindness to their poor selves and their offspring."

Respecting the second we report that the—

"Crèche is open daily at 17, Hornsey Road. The number of children on the books is between 60 and 70, the daily attendance varying from 12 to 25. These are all bathed, clothed, fed, and amused while there, the result being that the children are greatly benefited in health, and in several instances have been restored from a state of utter prostration, arising in some cases from improper food, or from the too prevalent use of opiates. The mothers

are now feeling the benefit of the Institution, and often express their high appreciation of the good it confers upon the children, both as regards their comfort and health.

"The Crèche has proved a great blessing to the locality. We have much reason for thankfulness to God that this year it has been preserved from epidemic disease. Great caution is always taken in admitting only those children who are perfectly free from anything likely to prove infectious. The number applying are, as a rule, always greater than the accommodation, and in consequence many have to be refused admission, especially when the applications are numerous for infants who require so much nursing and attention. Several of these poor babies have been brought back from the edge of the grave by the food and care given to them in our Crèche, and all its little occupants look happy and clean."

Respecting the third—"Wild Flowers of the Forest," Day Nursery for Twenty Little Ones, between the ages of Two Months and Three Years—the statement is :—

"This has been recently opened, and the arrangements are as perfect as possible.

"A Nursery was required for the neighbourhood. Poor women could obtain employment, if they could get their little ones cared for. Orphan children have had the preference; and poor widows being released from their burden, have been enabled to work for their living. A small sum is charged, and the child cared for and fed.

"Each infant is supplied with a separate cot, towel, brushes, and combs, and bag of clothing. Over each cot hangs a scroll, upon which is written the name of some 'Wild Flower,' and an appropriate text. For instance, 'Snowdrop,' 'They have washed their robes, and made them white in the blood of the Lamb.'

"In this blessed work, our Heavenly Father went before us; guiding, directing, arranging, planning everything.

"One morning came a letter from a handmaid of the Lord who had taken the greatest interest in this work; and to whom, under God, all the arrangements are due. This letter came, telling us to order in cots, bedding, and other furniture; and stating that the money was ready to pay for all. It is to A. E. H., and friends, to whose instrumentality the comfort and completeness of the beautiful nursery must be traced. And now we have to thank the Lord that the work is fully in operation, and that we have the privi

of listening to infant voices, singing in broken language, 'Jesus loves me, yes, I know.'

"The work is the Lord's, it was He who said, 'Suffer the little children to come unto me.'

"Pray for these little ones.

NAMES OF COTS.	TEXTS ON SCROLL.
1. Snowdrop	Revelation vii. 14, 15.
2. Primrose	Mark x. 14, 16.
3. Traveller's Joy	Hebrews xi. 13, 16.
4. Daisy	Malachi iv. 2.
5. Poppy	Isaiah lxv. 13.
6. Violet	Isaiah xxvii. 3.
7. Olive Branch	Isaiah xxvi. 3.
8. Water Lily	1 John i. 7.
9. Daffodil	1 John iv. 10.
10. May Blossom	Psalm xlii. 12.
11. Honeysuckle	Romans v. 8.
12. Sweet Pea	Acts ii. 28.
13. Christmas Rose	Song v. 16.
14. Heather Bell	Isaiah xlii. 16.
15. Mignonette	Jeremiah xxxi. 1.
16. Lily of the Valley	Matthew vi. 28, 30.
17. Forget-me-not	Isaiah xlix. 15, 16.
18. Star of Bethlehem	Daniel xii. 3.
19. Heart's-ease	Matthew xi. 28, 30.
20. Ragged Robin	Matthew xxv. 36, 40.

"Our hearts rejoice when we see these little ones joyous and glad in the playroom, or quietly asleep in their cots."

Another of the crumbs:—

Shoe Clubs.

These are carried on with great comfort to the children, and help to the parents at Kentish Town, Holloway, Islington. The money contributed in small sums is allowed to accumulate, and when sufficient, is expended in the purchase of boots from such tradesmen as will not only sell a good article, but will, under the circumstances, sell at a very small profit to themselves. The poor therefore get the fourfold benefit of an article serviceable for wear, moderate in price, paid for by a few pence at a time as they could be spared, and their providence is aided by the liberality of the schools funds.

In some schools the shoes are supplied at two-thirds the ordinary cost. In others a penny is added to each shilling paid in. One school reports that during the year there were 72 members, of whom 44 had completed their payments and had their boots, while 28 were in course of payment.

Another good and useful crumb is—

The Emily Loan Fund,

so named in grateful memory of the late Countess of Shaftesbury, which was started by Lord Shaftesbury in the winter of 1872. It is conducted in Clerkenwell Close and George Yard, Whitechapel. The object of it is to enable poor women in the winter to earn a living when dealing in watercresses and flowers fails. No description would convey an idea of the dire distress experienced by these poor creatures during the winter, who, as the cold days of autumn draw on find their means of living fail; how they exist during the winter it is hard to realise; some are compelled to seek the protection of the Union, others trying by the sale of a few oranges, nuts, &c., to brave through the winter, longing with painful earnestness for the coming spring and the bright flowers and fresh watercress. The question of how to help them in the winter has been decided by this Fund. The mode of its operation is as follows:—In the hands of the committee a sum of money has been placed by Lord Shaftesbury, with which to supply deserving applicants with stock in trade during the winter; thus a poor woman may make application for the loan of a large baked potato oven, a coffee stall, barrow and boards for the sale of whelks, or any article she may have a reasonable prospect of earning her living with during the winter. This is lent by the committee at a charge of so much per week, until the value thereof is paid, when without any further charge it becomes the property of the hirer. Borrowers find security for the full value of the article borrowed, thereby securing the Fund from loss and giving also the best guarantee for the honesty and industry of the borrower.

Each person has to find security for the value of the articles lent. This is a great guarantee for the honesty and industry of the people, and it is extremely gratifying to mark the way this Fund has been appreciated by the people. The straightforwardness with which they make their repayments, and the vast good resulting from this Fund, have far exceeded the most sanguine

expectations of the Committee. 678 loans have been granted in less than three years, the value of which in the aggregate amounted to over £800. Thus the money placed at our disposal, by the repayments being regularly made, has been lent over and over again. The expense for printing form book, notices, &c., bad debts, and working expenses, amount simply to £32.

The advantages arising from this Fund are very great. The trials of these poor creatures in the winter, owing to the failure of watercress and flowers, is terrible in the extreme. Unable to raise money to purchase more seasonable and expensive articles, many had to seek the shelter of the Union, while others lived on, no one knows how, or what privations they endured. Directly Lord Shaftesbury started this Fund, there was a call for help. Ovens, stalls, urns, barrows, baskets, stock money, loans, &c., were lent, without any charge, to every deserving applicant. The rule that has been strictly carried out—namely, that no person shall receive a loan without security—has not debarred half a dozen deserving cases from the advantage of this Fund. It is encouraging to see how many of these women have obtained as their security ladies and gentlemen in the most respectable of our squares. Persons who are in good positions have said, "I could, of course, lend her the money myself, but think it best to let the Society do so. I have seen her come round here day after day for years, and seeing her industry and perseverance would do anything to help her on." In this way the sympathy of the rich has been extended to the deserving poor. The great strain upon this Fund is at the commencement of the winter and spring seasons, when the means of earning food have to be altered. Towards the middle of winter and summer we have funds in hand, while in the early seasons we can but supply all our applicants.

It was our intention to have gathered up all our crumbs into this basket, but we find its capacity, though large, is not large enough, and we must continue the gathering in our next.

CHILDREN'S EXCURSION.

We hope, God willing, to have our usual Children's Excursion towards the end of July, and shall be grateful to receive the contributions of our friends for this object. Last season the special receipts for this purpose were considerably short of the amount expended, and we fear having to reduce the number of our party this year. We should be loth to do this, but unless sufficient funds are forthcoming to cover the expense of all the "little ones" we should like to invite, we shall be compelled to make a selection, instead of providing for all who need the benefit.

An effort is being made for this purpose, and the following letter has been written by Lord Shaftesbury, which it is hoped may be kindly responded to :—

"*June*, 1879.

"Dear Sir,—Once more I take the liberty to request your aid towards giving to several hundreds of our Ragged children a day's excursion into the country.

"Every year affords an additional proof of the pleasure and benefit it confers on these poor little creatures.

"I am,

"Your obedient servant,

"Shaftesbury.

"To.....

"P.S.—Contributions will be most thankfully received and acknowledged by Mr. Joseph G. Gent, 1, Exeter Hall, London, W.C."

A MOAN FOR THE GREEN FIELDS.

These pathetic verses are from *Truth*, and follow up a forcible appeal in prose which appeared in the issue of the previous week.

"Oh! mother, we can't go this year,
And tumble in the grass,
For teacher read it out from *Truth*,
When we stood up in class.

"I am so sorry in my heart
That we are not to go,
For I remember last year's treat—
I did enjoy it so!

"You know those sods they give the larks;
Well, fancy, mother dear,
'Twas grass like that for miles and miles;
And oh, such lovely deer!

"And there were flowers that we could pick,
And not a p'liceman nigh;
I brought you home a lot of them,
Much bluer than the sky.

"Oh, how we ran, and skipped, and rolled,
And shouted out for glee;
I never knew that little girls
So very glad could be.

"Oh, mother! there were great green trees,
And birds upon the boughs;
And what d'you think? I heard them sing,
And watched the cattle browse.

"'Twas different, sun and sky, out there
From what I'd ever seen;
It made our court seem dirtier still—
The country is *so* clean!

"And when we all were tired of play,
Down on the grass we sat;
And there was tea, and cake, and buns,
And oranges and that!

"And often since, dreams of that day
Have angels to me sent;
And if I dream of heaven, 'tis fields
Just like those where I went.

"And I've been longing, mother, so
To have another ride;
I thought the van would take us out
Before the bluebells died.

"And sometimes when I was so bad,
And felt such bitter pain,
I fancied, if they were not quick,
I should not go again.

"And since our teacher shook her head,
And said we could not go
Because there is no money left—
I think it will be so.

"Oh, mother dear, you must not cry,
Because I'm weak and thin,
'Tis, better, p'rhaps, that I should die
Before worse trials begin.

"And yet I can't be patient quite;
I want to go once more
To those green fields and pick the flowers,
Just like I did before.

"I want to breathe the country air,
And feel the soft, cool breeze;
I want to listen to the birds
That sing in those great trees.

"I want to get away *one* day
From this black, gloomy place,
And feel again the joy that brought
Red roses to my face.

"And must I want in vain? Will none
Attend to my weak cry,
And let me see the fields and flowers
Once more before I die?

"Has no one money they can spare?
The cost is no big sum
To take me where the clover grows,
And bees amongst it hum.

"Oh! please do what you've done before;
Don't turn your head away!
It's only once a year we ask,
And only for *one day!*"

RAGGED SCHOOL UNION.

THE Thirty-fifth Anniversary Meeting and Distribution of Scholars' Prizes was held on Monday evening, May 12, at Exeter Hall, which was densely crowded. The Earl of SHAFTESBURY presided, and on the platform were:—

The Bishop of Peterborough, the Earl of Aberdeen, the Revs. Canon Hussey, Dr. McEwan, Dr. McClean, Dr. Oliver, J. Kilner, Sir R. W. Carden, Captain the Hon. R. Moreton, Dr. Barnardo, Messrs. W. Williams, A. J. S. Maddison, T. Brooker, J. H. Buckingham, S. Harvard, A. Jepson, J. H. Lloyd, R. R. Glover, H. C. Pierson, E. Jennings, R. Stone, R. J. Snape, Burnett Tabrum, H. R. Williams, R. S. Starey, J. C. Sherrard, J. C. Har-

wood, R. Minton, J. E. Ritchie, Mr. Gent (the Secretary), and many others, &c., &c.

The programme of the proceedings was of the same character as it has been for some years past, the singing of 564 children to whom prizes had been awarded forming a marked feature, and Mr. J. Proudman wielding the conductor's baton with his customary skill and complete command over the youthful choristers. Some of the musical performances were encored, and the singing generally evidently delighted all the adults and surprised visitors by its uniform excellence. Immediately after the arrival of the President (the Earl of Shaftesbury), who was greeted with several rounds of cheers from the children, the whole assembly sang "All hail the power of Jesu's name," after which the Rev. J. H. MORAN offered prayer. The juvenile choir then sang successively "Songs of praises," "We can make home happy," and "Sometimes a light surprises."

Mr. JOSEPH G. GENT (Secretary) read an abstract of the Report.

After which the children sang, "When the weary seeking rest," "Merrily over the snow" (this being encored, and the last verse repeated in response), "The Sailor's Native Home," and "Look on the bright side," all these being listened to with deep interest.

The Earl of SHAFTESBURY then presented the prizes, consisting of a card, of which the frontispiece is a reduced specimen, and of an immense number of books, which were received by teachers of the different schools on their behalf, and cheers frequently accompanying the presentations as the recipient was recognised by the children of the school which he represented on the platform.

The boys and girls taking prizes on this occasion were from the following schools:—

Amicable Row, 10 prizes; Brewer's Court, 20; Britannia Row, 42; Broad Street, 1; Brunswick Street, 3; Butler's Place, 6; Chequer Alley, 10; Collingwood Street, 17; Croydon, 5; Dartford, 18; Deptford, 6; Devonshire Street, 3; Dove Row, 2; East Greenwich, 6; Ernest Street, 3; Exeter Buildings, 4; Field Lane, 10; Fox Court, 13; George Yard, 27; Golden Lane, 8; Gravesend, 1; Gray's Yard, 11; Grotto Passage, 4; Hatfield Street, 4; Hope Street, 9; Horseferry Road, 5; Johnson's Court, 5; Jurston Street, 15; King Edward Street, 31; Kingsland, 8; Lamb and Flag, 48; Lansdowne Place, 9; Little Coram Street, 8; Little Saffron Hill, 2.

The Rev. CANON HUSSEY then delivered an address to the children. He said:—I have some very good news for you, my young friends. I am only going to talk to you for ten minutes. That is the time which has been given to me to address you, and as there will not be a long strain upon your attention I hope you will give me your ears and your minds while I am speaking to you. Now, I have thought I should like to say to you a word in the way of warning, a word in the way of counsel, and a word in the way of encouragement. First, let me say a word in the way of warning to all my young friends who have conducted themselves well, and have merited a mark of approbation. I should like to impress upon your minds a little sentence of Scripture which it is very necessary for

us all to remember when we have an idea of having done anything well. It is this, that we are "not to think of ourselves more highly than we ought to think." Pride is a little thing that soon springs up in us, and pride is a very dangerous thing when it gains anything like a mastery over us; and, therefore, if you have obtained marks of approbation I sincerely trust you will remember that it is through the grace of God alone that we can walk righteously, and perform our duty faithfully and properly. Another word of warning is this, that we are to remember that the world in which we move about is a world that "lieth in wickedness." This at once calls us, my young friends, to great prayerfulness and great watchfulness—great prayerfulness that we may be so established in rectitude that we shall not fall away from the faith in which we ought to walk steadfastly, and great watchfulness and circumspection that we may not be decoyed from the path of duty. You must remember that temptations abound. There are many fascinations and allurements in the world which exercise a wonderful power over young minds, and you should beware lest at any time these should influence you so as to draw you aside from the way in which you ought to go. A third word of warning is this: "The companion of fools shall be destroyed." You are well aware that there are many thoughtless and careless persons around you who are living only for this life, and whose time is spent in pleasure and frivolity. Well, to fall into the hands of such companions as those would work out your own ruin; but, on the other hand, we have the assurance of Scripture that "he that walketh with the wise shall be wise." Be careful, therefore, my dear young friends, to withdraw from those who would be likely to contaminate you, and decoy you from the right path, and cleave fast to those who wish to lead you in the way of truth and honesty. There is one other word of warning, and it is this: "We must all appear before the judgment seat of Christ." Now, my young friends, we may laugh at what is good now, we may be foolish now, we may be thoughtless now, we may be like the multitude in this world who are utterly regardless of God and of their souls, of heaven and of hell; but the end must come, and the solemn fact should be faced now, that one day we shall "all appear before the judgment seat of Christ." Think solemnly upon this matter, I pray you; take my word of warning, and make ready for that great event. Look well to your reckoning, and think seriously what sentence may have to be passed upon you. And now, my dear young friends, having given you this little word of warning, let me drop among you a word of counsel. I suppose that you are all in situations in which you are called upon to work for your living, and I wish to impress upon you that thought or counsel which may lead you to do what is required of you in the discharge of your various duties. The little sentence which I wish you to grasp is this, "Do all as unto the Lord." We ought to have some thought predominant in our minds when we are engaged in the performance of any duty, and I believe the thought which will make us discharge our duty most thoroughly is this—"What I am

doing now I am doing as unto the Lord." What will be the effect of that thought? I don't care what you are doing; I don't care how insignificant or menial your work may be, if you feel, "I am doing this as unto the Lord;" that will secure thoroughness in what you are doing. You know that the Lord measures your strength; He knows your capabilities; He knows what power you have for the discharge of any duty. A man cannot measure your strength, but God can, and therefore if you only give the strength to a duty that you ought to give—and you should give your whole strength—you will not be held responsible for any defect. Always, however, have this thought in your mind—"I am doing this as unto the Lord; He knows what I am, He knows what power I possess, and if I only work up to the full measure of that power I shall be discharging my duty aright." Only have this thought in your mind—"I am doing this as unto the Lord," and then you will find a dignity in the humblest work in which you are engaged. I don't care how humble the work is—it may be the sweeping of a room or the washing of a floor—if you realise the idea that it is work for God there will be a dignity thrown around that work, and you cannot feel that you are degraded by it, because you will feel that you are performing a duty which the Lord has imposed upon you. Again, if you feel that you are doing a duty "as unto the Lord," that will keep you from putting your hands to any evil work. Now those are my words of counsel. I have just a minute or two more to speak a word in the way of encouragement. What shall I say in the way of encouragement? Well, my word of encouragement is this—that as you have been enabled by God to do well hitherto, that same God will be with you, and give you strength, if you seek for it, to do well in the future. He is not a God who is fickle and changeable; He is "the same yesterday, to-day, and for ever," and what He has already done He will be willing to do again. I would ask you, too, to study for your encouragement the life of Nehemiah. There you find a man who had before him the great wish of rebuilding the walls of Jerusalem. And what was the result of his resolute determination? Why that he brought the work to completion, so that he saw after all his struggles that there was no failure. But how did he bring that about? He brought it about by determination. He would not relinquish in any degree the task which he had undertaken, and at last he saw the work fully completed. And so I say to you—Be resolute and determined in doing the work which is before you, and if there are those who say to you "Come away from that work, enjoy this pleasure or that pleasure," answer them in the words of Nehemiah, "I am doing a great work, so that I cannot come down." Now I urge these thoughts upon you as an encouragement to you to be true to Him who is your Lord and Master, and remember that Christ encourages us all to faithfulness when He says, "He that confesseth Me before men, him will I confess before My Father which is in heaven." May God bless you and keep you, for Christ's sake, amen.

The children then sang "A man's a man for a' that."

The Earl of ABERDEEN then rose and said: My Lord, Ladies and Gentlemen,—It is indeed an honour to take a place as a speaker upon this platform to-night. A sense of the importance of this most interesting occasion naturally gives me a feeling of diffidence in addressing you, but it also stimulates to a desire that no words should be spoken but such as are practical, such as are from the heart, and to avoid all mere commonplace observations. Now I have been requested to move a resolution, which is as follows:—

"That the Report, an abstract of which has been read, and the Financial Statement submitted, be adopted, printed, and published, and that the gentlemen named in the printed list be the Committee for the ensuing year 1879-80."

You have heard portions of that Report, and I commend it to your further careful attention. And let me refer for a moment to the opening statement; for I think it is indeed a token of the favour of God upon this work that during the thirty-five years of its existence there has been but one President, also but one treasurer, one hon. solicitor, and one secretary. Then, on looking through the Report, we cannot fail to be impressed by the great scope and multifarious character of the operations included in the work of the Ragged School Union. What a different picture from that of thirty-five years ago, when the depraved state of our prisoners became the occasion of attention being drawn to the want of education in the lowest classes! Ninety-two per cent. were unable to read; there were but a dozen Ragged Schools in all London, and these were working in isolation. There were a million children in England without the means of education, and of these 100,000 belonged to London. And in looking back to that state of things we cannot forget who it was that first succeeded in drawing public attention effectively to the great need of these children, whose name appeared then, as now, in the fore front of the movement — Lord Shaftesbury. Now I believe that a large portion of this great audience is composed of the teachers in the various schools. Will you allow me, therefore, to offer a word of respectful and hearty sympathy to such. Your work is difficult, but as long as there are scholars to be taught—and there have never been more scholars than last year—your duty is clear—to go forward in that work, looking in humble confidence for the blessing of God. And be on the look-out for gaining the help of your godly friends as fellow-workers in the cause. There is room for more; there is need for more. I have spoken of difficulties. What does the Report say, for instance, under the head of Night Schools? "The young people for whom these schools are intended are, as a rule, ignorant, and in manners and habits very rough, apparently always on the verge of mischief, and fearfully subject to law-breaking influences." But these obstacles ought not to deter those who are soldiers of Christ from enlisting in this service. Rather should the thought of the great need for help stimulate them to join heartily in the self-denying enterprise; and I ought not, perhaps, to disguise the fact that the perusal of this Report

has led me to the desire and the purpose of joining the ranks of workers in this cause. With your permission and indulgence I will refer to one other special feature in the work; it is that of Children's Weekly Dinners. Now, a good deal of controversy has taken place as to the expediency of making use of food as one of the indirect means of moral or religious elevation. I will frankly say that when conducted under judicious management, I believe that it is a thoroughly legitimate and valuable practice. We have in Scotland a saying that a "hungry man is an angry man." But even if objections may occasionally be raised against the free distribution of food to adults, I think they can hardly apply to the dinners to children. It is not because they have wasted their money that they are hungry, for presumably they have no money to waste. Now, we find that the number of dinners provided for children last year was over 141,000; and I venture to suggest that this would be a suitable object for the collection of small sums in many comfortable houses by means of boxes. For instance, in the schoolroom and nursery the little ones could give their pennies and halfpennies, and then at the end of the year they could give a real Christmas-box to poor children who would otherwise not only have no beef and plum-pudding, but perhaps no dinner at all. Giving is very much a matter of habit, and the sooner it is commenced the better for all. Now, I must not occupy your time by alluding to further portions of this valuable Report; but the closing words still ring through my ears, "What might they have been!" What might these children who now are daily taught, and fed, and cared for, and trained in the right way, what might they have become if no effort had been put forth to save them! Lawless, reckless human beings, regardless of human laws, "without God and without hope in the world." They are now placed in a fair way for earning an honest livelihood. On the other hand, when we daily see in the newspapers accounts of murders and crimes that make us shudder, does not the thought occur to us, "What might these criminals have been if they had been trained aright!—if the softening feeling of being cared for had been brought to bear upon them?" "Nobody cares for me" is the origin of much of the crime around us, and those who have great capacity, as doubtless many of the neglected have, will either do much good or much evil. The Ragged School Union and other kindred societies are doing a noble and patriotic work. It is to them that we owe that you and I can go in safety home to-night, and be in safety when we get there. If, then, this is the case, why do we not rise up with one accord to-night and join that noble band of patriotic workers? There is much need for more workers. Let those who cannot work personally give their money; but as regards those who have leisure time, let me implore them to come forward and help in this glorious work. It is not only on patriotic grounds that I would appeal to you. There is a much higher one. I have lately read a touching story—which I would recommend for perusal to all who have not seen it—of one of those poor,

homeless, neglected ones which this Union strives to rescue. Its title is "Your Brother and Mine." Yes, these children are our brothers and sisters—persons for whom Christ died as well as for us; and are some of them to be lost for this world and the next for want of that help on our part which it is in our power to give? Above all, how can we pass by these little ones if we look forward to and believe in the day when our Saviour shall say, "Inasmuch as ye did it unto one of these, ye did it unto Me."

The Rev Dr. McEwan, in seconding the resolution, said: My Lord, and Christian Friends,—I have read with some care, and a great deal of satisfaction, the Report whose adoption the noble earl has now so ably moved; and it is so full of interest, so varied in departments, so rich in results, so wide-spreading in its survey, that I feel it difficult to speak to any practical purpose of its details, and simply impossible to do justice in a few words to so great a subject. I am happy, however, to be able to take a part, however humble, in the proceedings of this meeting; for I believe there is no movement of modern times for the elevation of the people so full of promise, so worthy of support, so expressive of pure, catholic, Christ-like feeling, or so honourable to the Christian sentiment and philosophy of the age, as this Ragged School movement. In days when "unions" are unhappily multiplying so as to make the very word "union" odious and distasteful, a symbol of danger to society, we ought to hail the operations of a Union like this, which does not carry the brand of terror on its brow, but whose whole aim is to conserve what is good and redress what is wrong, and which bears on its brow only the light of a holy charity, as of stars in Christ's right hand. Having sprung, as the Report shows, from a little seed, as God's works often do, this Union has been a great tree of many branches, strong as the oak, spreading as the cedar, fruit-bearing as the vine and the olive, and from its deepest root to its topmost bough deserving to be named "a tree of righteousness, the planting of the Lord, that He might be glorified." And permit me to say, my friends, as this is a meeting for the awarding of prizes, that we must not forget to whom the chief prize belongs in this great philanthropic movement. Happy are we to think that he is still among us to receive it. And if, as the newest proof of the inventive genius of our time, it is to be the fashion to decorate the heads of our great men with wreaths of gold leaves, I will claim the honour first before any other man in England for the venerated head of your noble president; though in fact he already wears, what he has so nobly won, not a many-leaved crown of gold, but, what he values far more, a many-leaved crown of love—the love of the thousands upon thousands of grateful hearts whose path through suffering and poverty his long life has gladdened. Three distinct impressions have been made upon my mind by the Report which you are now asked to adopt: first, that your work, in all its variety of departments, is founded on a thoroughly religious and evangelical basis; secondly, that the reported results, achieved as they have been to so large an extent by purely

voluntary labour, are marvellous as contrasted with the comparatively small sums expended; and thirdly, that your aim is not only to give elementary education to young children, but to follow up that education in forming and establishing their character, so as to make them thoroughly Christian men and women, industrious citizens, and honourable and useful members of society. Now, my lord, I am glad to have an opportunity of expressing my strong conviction that the Ragged School movement fills a gap in our social system which nothing else will ever occupy, and that no change in legislation or in the educational arrangements of the country should be allowed to let the public interest in this movement languish or suffer it to go down. You call your schools "Ragged Schools." The term is not one of the happiest. The schools are not "ragged." The children are as comfortably clothed as any in the land; the rags now exist only in the memory. When Prince Charlie, flying from the Battle of Culloden for miles and miles, with a great price set upon his head, came to a house ragged and famishing and begged a change of raiment, he told his benefactor to preserve the rags, that some day he might bring them to a king's palace; and while his boast was a proud one vainly spoken, there is many a poor child received ragged and homeless into your schools whose former state will be referred to as a witness of the power which lifted him up through your instrumentality to a high and honourable place in society, or received at last through your kind tending into the palace of the King of heaven. Your aim is many-sided. It embraces the cause of education, of social reform, of national progress, and of evangelical religion, all in one, and before losing interest in it or suffering it to be superseded you may well ask what is to take its place. What can fill the same gap? What can hold, as you are striving to do, this Thermopylæ in our social system, so fraught with danger to the State and to the whole community? No legislation, no compulsory teaching, no parochial inspection, however vigilant or severe or searching, is adequate to cope with or master the evils to be remedied. You do this, and the reason is this: Your grand distinctive principle is not law, but love; it is not the sword of the State flashing its terrors in the eyes and faces of children whose poverty is too deep for them to be overawed by such means, but it is the gentle and persuasive power of the Christian benevolence which is omnipotent to vanquish the worst forms of human depravity, and, as by the touch of a magician's wand, to transform them into a life and loveliness like its own. The law can fine and imprison, but what are fine and imprisonment to those who have neither money nor a sense of shame? And even where you can compel attendance at school, what is to take the place of your religious and Sunday-school work? Education without religion may be a curse instead of a blessing—a preparing of our youth to become noisy demagogues and pestilential revolutionists, instead of peace-loving and patriotic citizens. Fire and water are both blessings in their own spheres, but fire may become a con-

flagration, and water, instead of the stream that refreshes, may be the flood that drowns. The sword of the State is not to be compared with the teaching of the Bible. When a king of England fought the battle of Musselburgh in order that he might get married to a Scottish queen, a Scotch nobleman said he had no objection to the marriage, but he "did not like the wooing," and the use of the sword is an anomaly, whether in opening up a way for the Gospel abroad or in trying to win souls to Christ at home. What is needed above all things for these poor children is a thorough Bible education. I know that some would-be wise philosophers of our day contend that civilisation has now advanced so far that we can dispense with the old-fashioned teaching of the Bible. They speak as if you had only to teach people the laws of health, the laws of science, the laws of morals, the laws of evolution and development, to turn the whole world into a sort of paradise again. But the question remains, what is to secure compliance with the laws? And what you aim at is not only to teach the law, but, through the knowledge and love of Christ, to create a good motive power which will control the will and regulate the conscience and command loving and cheerful obedience. This is the great want of our humanity, one which no Huxleyism or Tyndalism or Darwinism, or any other "ism" in the world except the Gospel of the Lord Jesus Christ, can supply. And to say that the progress of civilisation and science has outgrown the Gospel, or the want which it supplies, is as absurd as it would be to say that the progress of agriculture has outgrown the fertilising power of the earth and the vivifying influence of the sun, or that the progress of navigation has outgrown the guiding power of the mariner's compass and the dimensions of the sea. In the words of Scripture, then, my dear friends, I would say to you, "Hold fast that thou hast, and let no man take thy crown." Nothing tells so powerfully on the real work and aim of any great movement as the character of the men who have originated it and have stood forth most prominently in its promotion. In this respect I claim for the Ragged School movement a chapter in our country's history of which any cause may be justly proud. John Pound, of Portsmouth, was only a humble cobbler, with little poetry in his name and still less in his calling; but he was one of our country's worthies, and there is not a prince or peer in the realm whose memory is more deserving of honour. If ever, too, there was a man who had the fear of God before his eyes and the love of poor ragged and famishing children in his heart, that man was Thomas Guthrie, of Edinburgh, whose moving eloquence on behalf of his ragged "bairns" can never be forgotten, and whose interest in them continued to the last, so that in dying he desired nothing better than the singing to him of "a bairn's hymn." The city of Edinburgh has many a building of great historical interest—its Castle, its Holyrood, its St. Giles—and many a monumental pile and stone to perpetuate the memory of departed worth; but while visiting the old city the other day the place to which I found myself wending with the

fullest sympathy was the Ragged School, founded and sustained through the efforts of that great and good man, and, as I gazed on his lifelike portrait on the wall he seemed to be still looking down with the old compassion on the hundreds of poor children whom he fed, clothed, and educated, and though dead to be yet pleading as eloquently and powerfully as ever for the vigorous and earnest prosecution of the work. Ay, and not least worthy of mention is that noble philanthropist whom many of you knew so well, who consecrated so much of his time, and wealth, and sympathy to the same cause, and who never grew weary in it, your own George Moore, whose portrait, as drawn by the masterly hand of his biographer, ought to be found in every library throughout the land; a man whose pure Catholic spirit and life of self-sacrificing toil for the good of others were sufficient to reflect honour on any cause with which his name was associated. Surely a movement, which has had such men to support it in the past, and has such men as I rejoice to see around me to support it still, is not one which can be allowed to suffer either from want of sympathy or want of contributions. I have another ground of appeal for the continued support of this work, and it is the strongest of all. Looking to the future I am convinced that in its vigorous prosecution lies largely the safety and progress of our country. No one who is not blind to the signs of the times can fail to observe that there is now a great upheaving of political and religious thought. I have no idea of arresting infidelity by means of force or of creeds. When David Hume, the infidel, fell into a loch, it is said the fishermen of Edinburgh refused to help him out until he had repeated a short creed; but it appears to me that was taking rather an unfair advantage. We now hear of Nihilism, Socialism, and Communism, words of ominous import not to be despised, words indicating forms of social life and thought which may well remind one of the Trojan house that was found full of armed men. I am no alarmist; I don't pretend either to the gift of prophecy, or the power of reading the mystic scroll of the ancient seers; but I say that unless the children of the lowest orders, and of our sunken and sinking masses, are provided with such a thoroughgoing system of religious training as this Union aims at, there may be dark days yet in store for our beloved land. It is not by force, but by the power of Christian sympathy and love, that society is to be secured against the shock of these threatening evils. It is not by having a policeman stationed at every door, as is the case in Russia, that our peace and order are to be preserved. Thank God, we have not yet come to that! and I pray God we never shall. We do not want it; we will not have it. But what we must seek to have, as a sentinel, not stationed at every door, but set up in every heart, is a pure conscience enlightened by the word of God, and sanctified by the grace that is in Christ Jesus. Jealousy for England's honour will be best shown, not in wasting blood and treasure, only perhaps to make our name a terror to the world, but in liberal giving, in generous working, in right royal, loving, Christ-like endeavours to raise her fallen,

to rescue her perishing, and so to educate her poor children in religion and virtue that they shall become an honour to herself and a blessing to mankind. Whatever may be our progress in science, in literature, in territorial extension and political renown, if we would conserve our power, and secure our stability, and win for our whole social system the approving smile of Heaven, then, as the poet has so beautifully said,

"A hearty holiness must crown the work,
As the gold cross the minster dome, and show
Like that instonement of divinity;
That from centre to circumference, and from foundation to apex,
. . . the whole building doth belong to God."

The motion was then put and carried, after which the children sang "Mother and Child."

The Bishop of PETERBOROUGH then moved the following:—

"That this meeting desires to acknowledge, among other blessings vouchsafed to this society during the past year, the important services rendered by so many devoted men and women who in labours abundant seek to sow the seeds of the kingdom in the hearts of the young, in the encouragement given to the efforts made in week-night schools to remove lettered ignorance from those over the School Board age, and hopes in the year ensuing to see greater efforts made for this purpose, and also for the gathering in on Sabbath evenings the multitude of youths of both sexes who crowd our streets and who are lapsing into something worse than heathenism."

His lordship, after remarking that he had come there too punctually, having, in fact, undertaken to move a vote of thanks to Lord Shaftesbury, and that if he had moved such a vote he should have done it most heartily, continued as follows:—My Lord, permit me to condense into one sentence that resolution which will shortly be moved—which I cannot help doing even in your lordship's presence. It is this, that the life of Lord Shaftesbury is a life which has been nobly devoted to noble ends. Having said thus much, which was not included in my present brief, let me say a word or two with reference to the subject of the resolution. It is with heartfelt pleasure that I stand here to move the resolution which has been placed in my hands, and express my entire admiration of the principles and operations of this great society. And the reason why I do so is this, that you are doing a work which no other organisation that I am aware of is doing or could do as well as the organisation of the Ragged School Union. You are engaged in the great work of education in the highest and the truest sense of that word, in the only sense, indeed, in which any work can deserve the name of education. In the presence of such a meeting of workers in the cause of education as I see before me, I need not dwell at length upon what is now the recognised and appreciated distinction between those two words, formerly confounded in men's minds, now becoming increasingly distinct, not only in theory, but also in practice, "instruction" and "education." No real Christian, whether man or woman, who has been trained for the work of educating the young, can have failed to learn as one of the elements of the work the essential distinction between

instruction and education. You all know, I am sure, many of you by personal experience, that "instruction" means the equipment of the mind, and that "education" means the training of the soul; that "instruction" means giving knowledge, and that "education" means giving wisdom, and the power of using knowledge aright; that instruction may be secular, but that education, to deserve the name, must be religious. My lord, I hope I do not inherit enough of the qualities of King Herod to inflict on the young audience which I see behind me a long speech. I intend to be very brief; and, therefore, allow me to compress into one sentence what may be said as to the main difference between instruction and education. "S-t-e-a-l," "m-u-r-d-e-r," that is instruction: "Thou shalt not steal," "Thou shalt do no murder," that is education. There is not the slightest connection between these two things; they are essentially distinct. Now, my lord, it is a fact—there would be no use in inquiring why it is so, but it is a fact—that in this country instruction and education are, owing to various causes, some our fault, some not our fault, becoming widely severed, and that the State is undertaking more and more the duty of instruction, and is leaving, and necessarily leaving, to the Church the duty of education; and when I say "the Church" on this platform, I use the word in its largest and widest acceptation. I use that word to signify the assembling of all those who worship and who love the Lord Jesus Christ. Then, my lord, I say it is a fact, like it or not as we may, that the Government or the State is taking more and more into its hands instruction, and that it is leaving more and more to other activities, that is, to the various religious denominations, the great work of religious education. Now where the instruction, is taken in hand by the State, and not the religious education, the moral training of the child may be conducted in the home. There the severance of instruction and education, though perilous, still is not necessarily fatal. But what is to be the position of those whom the State takes it upon itself to instruct, and who have not a home where they can have that moral and religious training which alone can make instruction a real blessing; nay, which can make it anything but a real evil to the soul? What is to be done with those children in whose case the home influences are not influences for good, but influences for evil; who are not likely to be taught to worship their "Father who is in heaven" through any true idea of fatherhood or motherhood gained from their own parents? What is to be done with those poor children who are in danger, to use the words of the resolution, of "lapsing into something worse than heathenism"? The worst of all kinds of heathenism is not that of the savage, but that of civilisation, that freezing of the heart which is like the moraine of the glacier, which, earth-stained and rugged, accompanies still the onward and resistless course of the central mass; a heathenism of civilisation which shows itself in indifference to everything but the love of self-indulgence. That is the kind of heathenism which is especially seen in these times in great cities, and

which is most to be dreaded by ourselves. I believe that if our country is, in God's providence and through God's help, to be delivered from the great peril that threatens modern civilisation—an atheistic populace, evil and savage because it is atheistic—it will be delivered by just such agencies as this society employs. I say, my lord, that your society acts well and wisely in bringing to bear upon these poor outcasts of the streets, these poor children for whom Christ died, these erring lambs of Christ's flock—for they still belong to His flock—the energies of Christian love and Christian zeal. I say you are doing a noble work. You are doing a work for those whom you help, you are doing a work for the Church of Christ, you are doing a work for the kingdom of England, in which I pray and trust God will help and bless you. You are bringing to bear upon these young hearts the influence, not of human law, or of a hard mechanical machinery like that of the State, but of a loving care, of a wise discrimination, of a skilful adaptation of heart to heart and soul to soul, of a wise and loving Christian tenderness. From my heart, in the name of that Church of Christ in which we are all workers, and in the name of this great country of England, I thank you for what you are doing. I honour you for what you have done, I love the work in which you are engaged, and from my very heart I wish you "God-speed."

The Earl of Shaftesbury was then compelled to retire from the room in consequence of fatigue, and was succeeded in the chair by the Earl of Aberdeen.

The Rev. J. KILNER, in seconding the resolution, said: There is one part of this resolution which I should like to see engraved upon the memory of every man and woman in this audience. I refer to the part so eloquently dwelt upon just now by the Lord Bishop of Peterborough, where we are told in effect that there are multitudes of youths of both sexes crowding the streets of London on Sabbath evenings who are "lapsing into something worse than heathenism." God forbid. Is it possible that I should have come home after thirty years' service in India to find that you have in London a heathenism worse even than that which exists in Calcutta and Negapatam? So it is. The evil of heathenism, or something worse than heathenism, is positively close to our own doors. There is no occasion to go to distant lands to find those who require missionary efforts on their behalf; we have the fellest of all moral epidemics, the most dreadful of moral plagues, in the streets of London. There are, it appears, more dangerous elements in society here than any that I have seen in India. Is this evil, then, I ask, to continue? The state of things at present is such that it will not bear the light of the sun. There are things in London which are worse even than Buddhism, which denies the existence of God, and Brahminism, with its three hundred millions of false gods. In the name of England, in the name of humanity, in the name of whatever is dearest to the English nation and race, and especially in the name of every man and woman here to-night, I say let the Christians of London resolve that those in their midst among whom heathenism, and worse than heathenism, abounds,

shall have the light and the knowledge of the glorious Gospel of Christ.

The resolution was then put and carried, after which the children sang "Sir, good cheer," and, in response to a loud encore, the last verse was repeated.

Capt. the Hon. R. MORETON said: I have great pleasure in moving—

"That the hearty thanks of this meeting be given to the noble chairman, the Earl of Shaftesbury, for his kindness in presiding on this occasion, for the lifelong consecration of time, talents, and property to mitigate the sufferings of humanity, and especially for his practical sympathy with this society in its efforts to bring the poor and outcast of our juvenile population to the feet of Jesus."

I beg to add to the resolution the name of the Earl of Aberdeen, our present chairman, and I am sure you will all join with me in expressing a hope that his lordship may follow in the footsteps of Lord Shaftesbury. I will not say anything about the resolution, which I am sure will be cordially adopted; but I want to say a word to those who may be called the visitors here, lookers on, people who have come to see the annual Ragged School meeting in Exeter Hall. There are many people who say, "Look at those poor ragged children, look at the misery which prevails amongst them;" but it is one thing to say, "Look at" an evil, and another thing to go amongst the sufferers and become thoroughly acquainted with that evil. The last is just what this society is doing. It is not merely weeping and wailing over the miseries of multitudes of poor children, but it is doing what it can to help them; it is doing what it can to remedy the evil. A little girl having had a bad foot, her mother said to her after it became well, "Do you know, my darling, why your foot is healed?" The child seemed hardly to understand the question, and the mother then said, "Do you know, my darling, that God has healed your foot?" "Yes, mamma," said the child, with a little hesitation, and then, after pausing for a moment, she added, "Yes, mamma, God healed my foot and the poultice." Now that was a very wise child. My friends, I hope you will all do your best to aid this society. It is God's part to give a blessing on the work which is done, but don't forget that the duty of applying the poultice is yours. If you feel that you have not put enough poultice already in the shape of money you can put some more into the box as you are leaving this hall. The work which is being carried on must be upheld, both by prayer and by effort. May God enable every one of us to labour zealously and faithfully in the cause, and if we do that we may confidently look to Him for a blessing.

E. JENNINGS, Esq., then seconded the resolution, and it was adopted by acclamation.

The Earl of ABERDEEN briefly returned thanks; after which the children sang, "Swiftly glide the hours away," and the Rev. Dr. OLIVER pronounced the benediction.

Before dispersing the children sang the National Anthem.

The proceedings terminated about nine o'clock, having occupied about three hours, and the children retired with their banners in excellent order.

THE "ONE TUN" IN DANGER.

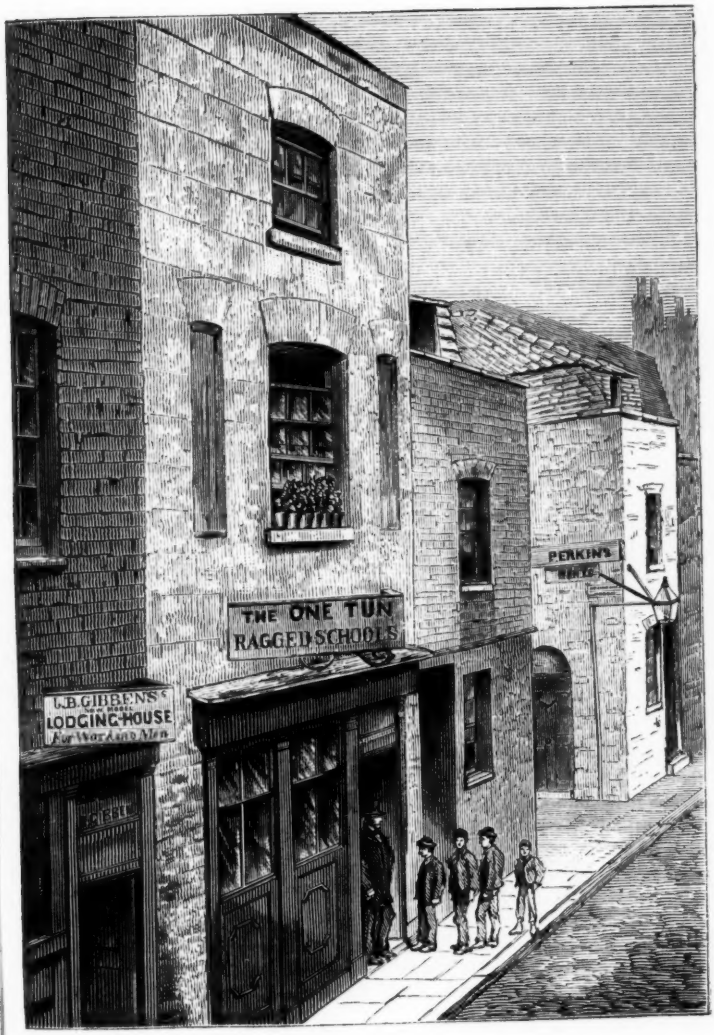
"And a good thing too," says our teetotal friend; "I wish all public-houses for the sale of intoxicants were in danger." All right! but you are speaking without your book. The One Tun was for 200 years a house of this kind, and something worse, for it was the resort of thieves as well as of drunkards. Westminster at that time, although under the covering shadow of the Abbey and the Houses of Parliament, was not a safe locality for any respectable person to pass through, who certainly would not do so after nightfall. The whole region was full of deft and clever thieves—clever because they actually had had an apprenticeship under those who were masters of the craft. Those who from necessity had to go through the locality often did so at their cost, for it then frequently happened that a person was robbed of property at one end of a street, and saw it offered for sale as he reached the other end of it. At the time of which we write, a case in point was described in the newspapers, headed, "A Patron of Juvenile Thieves." A keeper of a general shop was brought before the magistrate with two lads, the latter charged with robbery and the former with knowingly receiving the stolen goods. The policeman said he well knew the prisoner's house as a resort of boy-thieves; there the prisoner gave them shelter, and always purchased whatever they had to sell. There was a room expressly for these lads, with food and fire provided, who when ready went forth again to steal. The magistrate asked if he knew the goods were stolen. The answer of the witness was, "Yes, of course he did; we've took him many a thing. We took him a new hat last Monday, and he gave us a farthing for it." There were, however, other sinks of iniquity besides these thieves' public-houses. There were places that received the slang appellation of "putty shops," where goods of all kinds were received from mere children, and to avoid detection the goods immediately changed hands again. It is reported that in one year one of these putty shops in the East of London had 2,343 visits from boys and girls of ten years of age and under.

But to return to Westminster. In a note to the writer, Mrs. Barker Harrison says "that about seventeen years ago (about a year after our Duck Lane Club was opened), about fourteen men were caught in that district and transported for coining, garotting, &c., including a '*respectable*' butcher." Surely we shall not be deemed uncharitable if we denounce such butchers, owners of putty shops and thieves' public-houses, as enemies to their country and abettors of vice—wretches who are a disgrace to humanity, yea, demons in human shape, too vicious to live and too wicked to die. No wonder, then, that our teetotal friend

could exclaim, when he heard that the One Tun was in danger, "And a good thing too!" But the old One Tun thieves' resort came to grief some twenty or more years ago; and we have good reason to come to the conclusion that our Ragged Schools had something to do with its downfall. Certain it is that the One Tun, notwithstanding its two centuries of crime, was taken possession of by Ragged School teachers; and so satisfied were they with their new acquirement that they secured it by lease for twenty-one years. That lease now expires (June, 1879); hence the "danger" of the good mission and school work coming to an end, and for other reasons besides the termination of the lease. There is the fact that in the twenty-one years the great bulk of the friends supporting this effort have been called to their rest, hence a gradual diminution of the yearly income. Then the health and strength of the present chief workers are failing, and in these days of competition for houses and sites it is almost impossible to get either, except at unreasonable charges.

In another letter to the writer Mrs. Harrison says, "I thought, considering that we were losing so many friends and helpers, and were not supplying their places with new subscribers, it would be a good opportunity to have discontinued our school operations altogether, but our kind friend, Lord Shaftesbury, says, 'No, the work must be carried on,' and so, if the gracious God is pleased to preserve my health, we must see what can be done. May the Lord direct us aright."

In the early days of this effort a little incident occurred which was a clear indication of the kind of influence the New One Tun was having on the boy thieves of Westminster. It was then the practice for gentlemen to have large silk handkerchiefs in their coat-tail pockets. Such a one was seen by a light-fingered urchin of some nine years, and removed without the owner's knowledge from the pocket, and hidden as quick as thought under the ragged jacket. The little thief made no effort at running off with his booty; he was far too well trained for that. He quickened his pace in the direction the gentleman was going, and when some five or six yards in front of him turned round and saw it was one of the Ragged School friends. He immediately took the handkerchief from under his jacket, held it up in front of its owner, and said, "I didn't know it was you, Mr. Walker; here's your wiper." The school had not then had time to complete its work with this boy thief, but it had even then made some headway in checking the rampant crimes of a notorious locality that had been dominant for ages. This boy was very much like the blind man when the miracle of restoring was only half completed, for when asked "if he saw aught," he replied, "I see men as trees walking." The miracle was completed, "and he was restored and saw every man clearly." Just so with the early scholars


THE ONE TUN
RAGGED SCHOOLS
LODGING HOUSE
For Men and Men
PERKIN'S

of Westminster. They were known to be the children of thieves, trained to their parents' occupation, and adepts in the nefarious practice, nevertheless, light gradually broke in upon the dense darkness, not enough for the boy to see the sin of theft, but sufficiently to return the handkerchief stolen from a known teacher. This light, little as it was, spread at first rather than increased in intensity, for the children talked at home what they heard at school. The uniform testimony of the teachers of that day was "that the good effects of the instruction were working their way, not so much with rapidity as with certainty, not so much in single instances as in the aggregate." This faint light was very much diffused by the children themselves. Well we remember a visit to the school in Old Pye Street (also converted from a thieves' public-house) of a well-known adult thief and coiner. We rather wondered to see him on such opposition ground; we wondered the more so when we saw he came with a softened manner; but our astonishment knew no bounds when he offered to give a contribution to the school, saying, as he offered the golden coin, "If there had been such schools as this when I was a boy, I should never have been a thief." Thus the little light was spreading, and when that school had been at work less than six months the resident superintendent wrote:—"Already a great improvement is visible among these poor lads. They seem grateful for the care bestowed on them, anxious to please their teacher, attentive to their instruction, and decidedly improved in their moral character. Those under my immediate care I can safely trust with money varying from 6d. to 20s. Their improvement and reformation are, however, much retarded by home influences, and more good appears to be effected among those without relatives." In an after report he said:—"There are cases where the boys have been the means, not only of instructing the members of the family, and inducing them to attend a place of worship, but actually getting the family to read the Bible, and to engage in prayer at home; still, such instances are not general."

With such antecedents in our memory, we are not surprised at the emphatic "No" of Lord Shaftesbury, when he heard that "the One Tun was in danger." "No, it must be carried on," and suiting his action to his word, he at once set about to gather funds, that at least one of the difficulties might be removed. We say "at least," because his word and action greatly helped to remove another; for our good co-worker, Mrs. Harrison, when about to give up, agrees to reconsider and ascertain what more can be done. This is not the first time we have seen Mrs. Harrison driven into a corner, but her dexterity was equal to the occasion, and she became mistress of the situation. We refer to the time when the Westminster Division of the School Board for London made an effort to

put an end to its existence, on the ground that it had too many children —that meant because it was popular—and that it should be declared inefficient because of the number of children attending, and not because the building was inadequate, or on account of the character of the teaching. Mrs. Barker Harrison was like the great Duke of Wellington, who, as Lord Shaftesbury had related on another occasion, had said to him, "he never considered himself beaten so long as he could show a front;" so she reduced the numbers by sending adrift sixty of the children, without knowing where they were to go, and it was little better than a cruelty that was thus forced on her. Some time afterwards the same parties came again, and saw that the numbers were reduced, but because the desks were nailed up against the walls they held the school was "inefficient." Mrs. Barker Harrison showed another front, and said, "What will satisfy you?" "Nothing," was the reply, "but the regulation desks." So the money was got, and so were the desks. But they again came, and for the third time declared the school inefficient, because the boys were there as well as the girls in the same room. Such had been the system for many years, and it had worked well. So the boys had to be removed to a room in the working men's club hard by, and the result was that the school was to be henceforth considered as "efficient." Thus that difficulty was removed, and the school *allowed* to do a good work to the end of its lease.

"A good work." Yes, most emphatically, as now we will prove by giving only a faint outline of what it consists:—

The general operations of the One Tun Institution comprise:—

1st. A Day School for girls and infants, carried on at the One Tun, Perkins's Rents, the name of the old disreputable public-house having been retained, in remembrance of its conversion into a Ragged School, with dwelling-house for master and mistress, in 1858.

2nd. A Day School for boys, now carried on in the Club Room, Old Pye Street. These schools are recognised as efficient, both by the Education Board and by three successive School Boards, and we rejoice to say that the religious instruction imparted to the children has been quite approved of; neither has the opening of a Board School, about twelve months ago, in the neighbourhood, at all diminished the attendance, 154 girls and 114 boys having attended the Day Schools during the year. These are under the care of a master and mistress, and nine paid monitors. The schoolmaster and mistress have received Government certificates. In addition to the usual secular education, the girls are carefully instructed in plain needlework, making their own frocks, and shirts and blouses for the more needy of the boys. These garments are as carefully made, as regards stitching, &c., as first-class articles. A little

elementary knowledge of cookery, bread-making, &c., is also imparted. At the Industrial Exhibition, at the commencement of the year, several of the girls from nine to eleven years of age exhibited, and their needlework was highly commended, five of the girls receiving handsome books as prizes. Two plum puddings were also highly approved, and so well "tasted" by the numerous visitors that a third pudding was made for the last day of the exhibition, and equally commended.

3rd. The Night Schools are open on Tuesday, Thursday, and Friday, from seven till nine, for those who cannot come in the daytime. The Girls' School is held at the One Tun, Perkins's Rents; the Boys' Day School in the Club Room, Old Pye Street, which is also used in the evening for the Working Lads' Institute. The attendance, through the diligent supervision of the School Board agent, has greatly improved in regularity, as a weekly list of absentees is kept, and the parents are visited and threatened with a summons if they persist in keeping the children away from school. The Edinburgh School Board have given notice "that they will prosecute the parents of all children under nine years of age found selling newspapers or other articles, and of all children over nine and under fourteen found selling newspapers or other articles after seven o'clock at night, unless they hold certificates as to their ability to read and write, and of a knowledge of elementary arithmetic." Such a step in London would have a marvellous effect on the attendance at the Night Schools. The streets of the metropolis swarm in the evening with lads and girls whose proper place is school, and over whom the same supervision should be exercised as over those attending the Day School.

4th. The Sunday Schools are filled to their utmost limit with boys, girls, and infants, under an excellent staff of teachers. The infant class, averaging an attendance of 25, is well managed by a young girl, formerly a scholar. This is the third young scholar who has been considered competent to undertake the management of this important class. A Lending Library of 270 volumes is connected with this effort. Several of the elder boys having left the Sunday School, there being no accommodation for a senior boys' class in the already crowded schoolroom, the mistress has kindly received in her own room on Sunday afternoons all willing to come, for the study and searching of the Scriptures. The elder girls' class is conducted by her daughter with much pleasure and profit.

5th. A Band of Hope is held every Friday evening in the One Tun schoolroom from 7.30 till 8.30, and numbers 120 members. These are very pleasant little gatherings for the children, who—in many cases great sufferers from the intemperate habits of one or both of their

parents—are taught the evil effects, both temporally and spiritually, of frequenting the public-house, and the value of total abstinence to their health and to the development of their constitutions. This Band of Hope was formed in March, 1860, through the sad spectacle of tiny infants coming intoxicated to the school, having been sent by the wretched mothers with the bottle to the public-house. We do not believe that such a thing could occur now, and it is a great pleasure to meet with the former members of the One Tun Band of Hope, grown to be fine, industrious young men and women, in some cases married, with children, but still firm total abstainers.

6th. A Mothers' Meeting, every Monday evening, numbers nearly a hundred women, mothers of the children attending the schools, or who have left for service. Occupied in the streets all day selling their various wares, it is surprising that so many—on an average above sixty—should so regularly assemble. The past year will long be remembered for the prolonged severity of weather and the extraordinary depression in trade. All classes have suffered—even the poor costermonger, who finds no customers for his fruit, and the "slop-worker," who makes shirts at 2½d. and 3½d. each, for the working men "on strike" think little of a ragged shirt, spending all their "strike pay" at the public-houses, caring nothing apparently for the home or family. There is a Penny Bank and a Shoe Club; the latter continues to be very useful. By a payment of 3d. a week, nearly 600 pairs of boots have, since the formation of the little society, been paid for with their own money, representing nearly £200.

7th. A Youths' Institute in the Club Room, Old Pye Street, is open every evening from 6.30 to 9.45, for lads between the ages of thirteen and eighteen who are in work, and have risen a grade above the Ragged School. Freed from the restraint of school, it is acknowledged by all that the youths are exposed to many temptations, from which even the best advice is powerless to preserve them. Friendships are formed with perhaps vicious companions, who initiate the young unformed mind into the gambling, pitch and toss, and other tricks we see carried on in the streets. To save the poor lads from these snares the Institute was opened in 1874, and has been very popular and very successful. There is usually an average of fifty or sixty members, who pay 4d. a month in advance, and upwards of 300 lads have passed through the Institute, of seventy-five different occupations. By a judicious combination of education and recreation the lads are induced to avail themselves of the various classes, thus preventing their forgetting what they have already learned, and in many cases leading them to improve themselves greatly. Especially is that improvement visible in their behaviour. At the com-

mencement some of the boys, although fresh from school, were inclined to be noisy and disorderly, would turn off the gas, or leave taps running in the lavatory. A short time under the judicious management of the superintendent, however, and the expelling, for a shorter or longer period, of the most untractable, soon taught them a respect for the rules, while, as new members enter, the steady behaviour of the elder lads acts as a check upon them, and it rarely occurs that the manager has to call any to order. There are Educational, Bible, and Singing Classes; also Geometry and Freehand Drawing, a Swimming Club, a Drum and Fife Band, &c. A Penny Bank enables some of the poor lads to save up a portion of their wages to purchase clothing. Nearly £20 was thus deposited and withdrawn from time to time.

8th. A Prayer Meeting is held every Wednesday from 1 to 1.30. The attendance continues very satisfactory, averaging above thirty.

9th. A Men's Bible Class, conducted in the club room, on Sunday afternoons, is much appreciated by the members; above twenty have attended, and it is interesting to see several blind men reading from Moon's type, and entering intelligently into the discussion carried on on the portion of Scripture read. A Sunday Evening Service, from 6.30 to 7.30, is always well attended, not only by adults, but by the elder girls and children. Affectionate and simple Gospel addresses are given, and are listened to with the greatest attention. Much blessing has attended these meetings, many having become members of churches and communicants.

10th. A Bible Woman continues to visit daily among the numerous families connected with the One Tun Institutions, through the great kindness of the Marchioness of Westminster. During a year of unusual distress, and an autumn and winter exceptionally severe, our Sick Fund has again been of the greatest service, the sick having been carefully visited, many cases of sad destitution relieved, humanly speaking saving many children from becoming orphans.

11th. Our Blind Bible Reader's Mission is to read the Scriptures from Moon's raised type in the courts and lanes of the metropolis; he has thus during the year visited over *sixteen hundred streets*, and sold to the poor people composing his audience *above a thousand portions of the Word of God*—bread cast upon the waters to be found after many days.

We give an incident as an example of the kind of questions sometimes put to the Reader, in order to confuse him, and to show that it is well to be able to "answer a fool according to his folly, lest he be wise in his own conceit." Reading in the "slums" of Drury Lane, he had succeeded in collecting a very interesting number of persons, when a ragged, dirty fellow, with a loud, harsh voice, pushed his way through the crowd, and,

coming right up to his book, said, "Now, old fellow, I'm going to puzzle you; will you answer me one question?" "I will if I can." "Where did

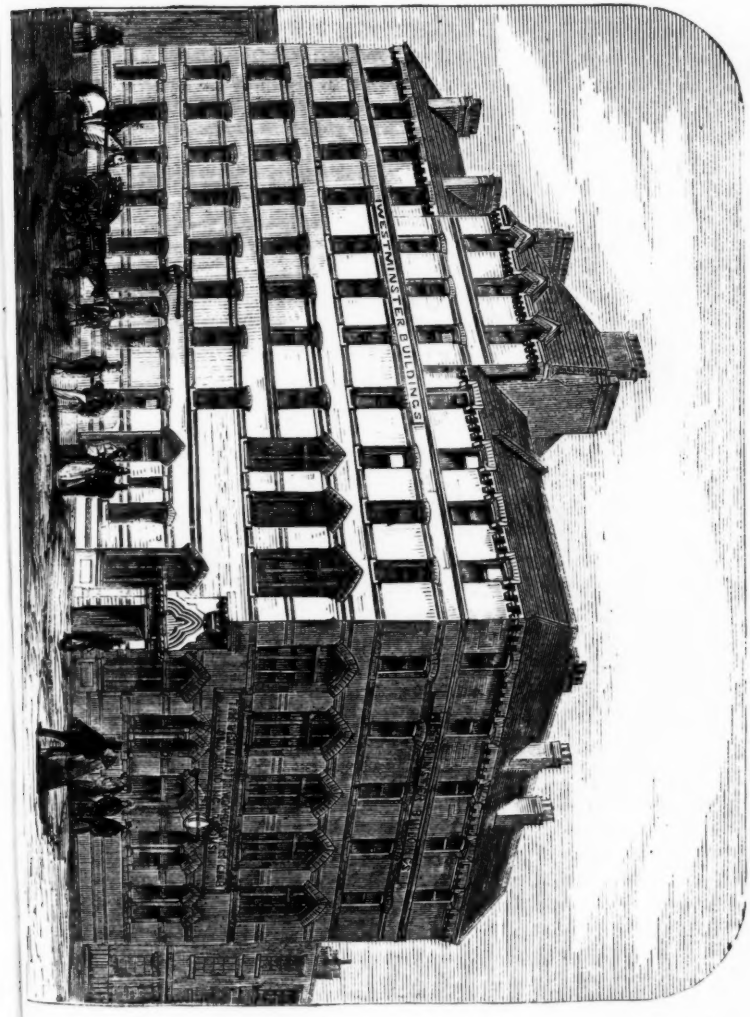
Cain get his wife from? Now, old chap, answer that!" "From her father and mother, as every right man ought." This reply disconcerted

him for a moment, but he bawled out, "Yes, yes, but that is not what I mean; will you tell me who she was?" "I will, if you will answer *me* one question." To this he agreed. "Who was my *great-grandfather's wife?*" At this he raved out, "What do I know about your great-grandfather, or his wife either?" "About as much as I do of Cain's wife! One question is as good as the other, and not worth a straw to either of us." There was a good laugh at the man's expense, and he was told either to keep quiet or to go away. The reader then read and spoke for about half an hour longer, the result being that *thirteen* portions of Scripture found their way into the hands of this motley crowd and low neighbourhood.

12th, and last, but not the least valuable of our efforts, the Dwelling-house for Sixty-one Families of the poorest class, Westminster Buildings, Old Pye Street, which was erected and opened some thirteen years ago, through the kindness of the late Marquis of Westminster, who, for the benefit of the poor despised industrial classes, advanced on mortgage £7,500, at 3 per cent. We thankfully acknowledge the *satisfactory sanitary* condition of the building, its occupants, nearly 300 in number, having been mercifully preserved from epidemics that have visited various other parts of London.

A large number of the houses of the poor in Westminster, covering some acres of ground, were taken down in 1865, and a large Model Dwelling House erected on the site. The poor inhabitants thought they were about to be better housed, but to their dismay found out it was intended for those who could afford to pay higher rents than they could. Strenuous efforts were made to try and meet their case, and it was decided to secure, if possible, a vacant piece of ground in St. Ann's Court and Old Pye Street, which had always been used for beating carpets, &c., and to erect a building, part of which should be occupied as the Working Men's Club, the other part as a dwelling-house for the poorest classes, especially, as far as there was room, for those refused admission into the Model Lodging House. This plan was warmly approved by the late Marquis of Westminster and by the Marchioness of Westminster, and in July, 1866, Westminster Buildings, Old Pye Street, a building to accommodate sixty-one poor families, was opened, and at once filled by the class for which it was intended, the only regret being that it was not twice as large. The experience of over twelve years proves that these "street merchants" are, under favourable circumstances, as well-behaved, and will pay their rent as regularly, as those who are earning a weekly wage, provided always that the rent is within their power to pay; for this reason the rents of Westminster Buildings have been fixed at as low a rate as shall just make the building self-supporting; and a man with a family can enjoy the luxury of three rooms at a very little higher rent

than he had paid for a single one where they had been compelled to herd like cattle.



The rents, 1s. 9d. for a single room, 3s. for two rooms, and 4s. 3d. for three rooms, have proved sufficient to pay all the working expenses

of the dwelling-house, including the superintendent's salary, insurance, gas, water-rate, poor-rate, School Board rate, all the incidental expenses of repairs, and 3 per cent. on the money borrowed on mortgage. The building, which is four stories high (see engraving), has water and all conveniences on every landing; the laundry is at the top, so that the steam may not inconvenience the tenants, and is fitted with coppers and troughs, so that eight women can wash their clothes and dry them in the drying-closets, at the same time.

The cost of the ground, which is freehold, and of the entire building, including the club and reading-rooms (now used for the boys' ragged day school, and for the youths' institute at night), was £9,085 1s. 6d.; towards this there has been received £1,355 5s. compensation for the first club building in Duck Lane from the Westminster Improvement Commissioners; £7,500 loan on mortgage on building, at 3 per cent., from the late Marquis of Westminster, and a generous donation from his lordship for the bill of extras, making a total received of £9,088 14s. 5d., leaving only a balance of £3 12s. 11d. to be carried to the capital account.

It has been stated that "overcrowded dwellings, both in town and country, are fruitful causes of crime, even of incest. Hence the landlord or the philanthropist who substitutes good dwellings, does a direct religious work thereby." Numerous large buildings, we rejoice to see, are springing up for the so-called working classes, but for those "toilers in the streets," than whom none work more industriously, from early morn till late at night, no provision is made; and every year they find greater difficulty in keeping a roof over their heads. The costermongers number many thousands, and supply the working classes with fruit, fish, and vegetables, which they could not afford to purchase at the shops. The hawkers are acknowledged as a body of workers also, for they are required to pay 5s. annually (it was formerly £1, and even more, but was reduced to 5s. by Mr. Gladstone), for a licence, which they are liable to lose if guilty of any misconduct. This numerous body is therefore acknowledged as a community, and they ought to be provided with decent dwellings, but, as far as we are aware, this solitary effort on their behalf—Westminster Buildings—has scarcely ever been alluded to, or inquired about, by any of the promoters of the so-called improvements.

We have given but a brief and hurried *résumé* of the work in actual operation at the One Tun. For such a work to be brought to a close would be little short of a public calamity. For it to be in "*danger*" causes very grave anxiety. Does any one ask, "How can I aid to keep it going?" We answer in many ways:—

1. By your pecuniary help in donations or subscriptions.

2. By your enlisting the sympathy and aid of your friends on its behalf.

3. By embracing fitting opportunities to make it more widely known.

4. By procuring situations for the children.

5. By remembering it when you have clothing to dispose of.

6. By discouraging vagrant and begging habits in the streets, and making an effort to get such children into schools; but more than all

7. By your earnest prayers that the God of grace and love may smile upon the work, cause friends to come forward to aid with money and personal service, and vouchsafe a special blessing upon the efforts to comfort the deserving and especially to save the waifs, not only from a life of woe, but prepare them for a useful life and a heavenly inheritance.

MARY BIRD;

Or, The Sunday School Teacher's Responsibility.

The importance and solemnity of the Sunday-school teacher's work have been much impressed upon my mind lately. The words, "Whatsoever thy hand findeth to do, do it with thy might," have sounded in my ears.

Mary Bird is dead! She had lately entered my class, promoted to it rather by her size and years than by her intelligence or knowledge. I find myself saying, "She was in my class so short a time, and I was busy and interested about others." But it will not do: Mary Bird was in my class, *and she is dead!* Sunday-school teachers will know how much self-recollection and reproach such words must often call up.

She was a heavy, dull, unintelligent girl, kindly and good-natured, but not impressible, and endowed with a good deal of that passive obstinacy against which it sometimes seems hopeless to strive. She was the child of a much-suffering mother and of a drunken father. He had starved his children to feed his filthy appetite. Mary had often gone to work with clothes insufficient to keep her from the cold; so when the fever, which had been raging in the parish, entered that cottage, it found an easy prey. There was no strength in that half-starved body to stand against the terrible fever. It coursed through her veins, and soon burnt the life out. The minister visited her, but speech, hearing, sight, all were gone. He came down from the sick-chamber and spoke words of solemn warning to the poor, wretched, drivelling father—another exhortation added to the many he had already given. And this time God was speaking in the house. Then they knelt down, with the dying child above them, to pray for both the dying and the living, to Him to whom all things are possible.

The next day the child died. When I saw her all sense was gone.

I spoke to her, though she could not speak, and prayed with her, though probably she could not hear; for what would one not do in a forlorn hope? She was greatly changed in the few days of her illness. I should not have known her.

Yes, Mary Bird is dead, and she was in my class. "Only a little time, and such an uninteresting child." It will not do. When I admitted her into my class, I thereby pledged myself to care for her, to give her more than routine instruction, to try to win and allure her to Jesus, to give her a place in my prayers; and this I know I have not done. And now Mary Bird is dead, and my prayers cannot follow or benefit her, and anything that I can do now will make no amends!

The relation between me and her is past FOR EVER; the present cannot alter it. It is true I could not know that she would die so soon; that she, the last added to my class, would be the first taken away from it. If I could have known it, of course I would have spared no effort to bring her to Jesus. But I did not know it, and I did little for her beyond mere routine, and now she is beyond my reach, and yet she was in my class.

Ah! a Sunday-school teacher's is a solemn work. If it be done at all, it must be done with all the heart. I do not think that I *unduly* exalt it when I say that it is of the same nature as the minister's work: we are the children's ministers; our work has the same interest, the same responsibility; we strive after the same results, we use the same instruments; we look for the same help, we anticipate the same rewards. I say again, we are the children's ministers. And since we have the minister's joys, and the minister's hopes, we must exercise the minister's faithfulness, or we shall miss our reward.

Our work is voluntary. We take its blessed burden upon ourselves. We must not think that therefore *any* service will do, because we are volunteers. It must be the *best* that our powers enable us to render. There must be no more slighting of the uninteresting child, no weariness with the dull and obstinate new scholar. We know not what her home trials may be, to what brutalising influences she may be subject, how the growing child may be stunted by hunger and cold, or how the body may affect the mind.

Yes, the work, if it be done at all, must be done well. It should not be taken up to please this person or that, but from a deep sense of our indebtedness to the Great Master, and after a deliberate counting of the cost. They who put their hands to God's work must do so reverently, and not lightly withdraw them. Of course circumstances may alter, and those altered circumstances may forbid our carrying on the work; but while we do carry it on, it must be in solemn, serious earnest. I say this to myself, as I think of my poor scholar.

I know it is hard work often. Difficult in the bitter winter mornings, and when the school is at a distance from us, to be always in time; difficult when the body is below par, or the mind unstrung, or the weather unfavourable, to be present at all; but if it be *possible*, we must be regular and punctual in our attendance. We must face the difficulties, and we shall find them lessen. The Master was never lukewarm in His work. The thought of our class sitting ready and expectant, while the other classes are in full progress, ought to weigh with us when we feel disposed to delay a little, or to absent ourselves on any light occasion.

But I return to what I have said: ours is solemn, weighty, blessed work. Uphill work, indeed, I grant you, having in it much discouragement and difficulty, but still full of joy, full of promise, full of present reward, full of hope for the future. Let us, then, when we do it, do it heartily and well. Let us do it as unto the Lord. Let us have regard to *each* child, and try to take each into our heart, and plead with God for each, lest again we may be obliged sorrowing to say, "Mary Bird was in my class, and I warned her not, and she is dead!"

Notices of Meetings.

JOHN STREET RAGGED SCHOOL, HOMERTON.

On Tuesday evening, the 27th May, the eleventh anniversary of this School and Mission was held at the building in John Street, Sir Charles Reed presiding. The report, which was read by the secretary, showed an increasing attendance and prosperity, and since the last annual meeting, held at the Town Hall, Hackney, a mission-room has been opened in College Lane, where the Infant School, Adult Services, and Temperance Meetings are now held. The work has evidently the sympathy of most of the ministers in the locality, letters having been read from the Rev. T. V. Tymms and others excusing their absence on the ground of prior engagements; but the Rev. L. E. Shelford was present, and by a capital speech dealt with the practical character of the work. Mr. Josiah Goodman, Mr. Weatherley, Mr. Robert Paton, Mr. George Holland, and Mr. Curtis, the latter gentleman representing the Ragged School Union, all contributed by their encouraging words to a very pleasant meeting, instances of the practical results of this kind of work being given, showing, as the chairman said, that the work done by these institutions can never be done by a school board or any legally authorised force. It is only the power of love and gentleness, joined with judicious means, that can reach our street arabs in the most effectual way.

The statement as to finances showed a considerable need of annual subscriptions. The treasurer is F. A. Bevan, Esq.; or Mr. J. M. Viney, of 198, Amherst Road, will receive these. Who will help?

NELSON STREET RAGGED SCHOOL AND MUSEUM.

The quarterly meeting of the teachers and friends took place on Thursday evening, April 16, in the schoolroom. Mr. J. Pocock Gent, a member of the committee, lately returned from India, occupied the chair, and the meeting was well attended. Tea over, the superintendent gave reports of the Sunday Morning Free Breakfasts, which had been continued from Christmas with considerable success, the Children's Service, the Afternoon and Evening Schools, the Penny Bank, Week Night School, and other departments of this many-sided mission, including the Youths' and Men's Institute, which was an addition to the operations of the school. Some alterations were necessary to fit the room for this latter agency, and difficulty had been met with in conducting the institute. It was felt, however, that the extra expense was wise, and that great good might be fairly expected from this week-night resort for the youths and young men. The statements indicated generally that the operations of the school were well sustained. Mr. R. J. Curtis gave some cheering words of counsel, and Mr. John Kirk intimated that hitherto the monetary wants had been supplied, although no balance remained in hand for the future. Several hymns were sung and prayer offered for the prosperity and blessing of the school.

CHEQUER ALLEY, BUNHILL ROW, OLD SCHOLARS' MEETING.

One of these most interesting gatherings took place in the Hope Schools, Chequer Alley, on April 22nd. Two hundred young people, of both sexes responded to the kind invitation of the teachers, several of whom being married brought their babies. Three generations were represented: the teachers, the scholars, and their little ones.

A good tea was provided. This cheerful meal brightened the faces and set free the tongues of the merry groups, whose hearty words bore witness to the feelings of gladness that were then dominant.

At the meeting afterwards S. Lord, Esq., presided. Rev. J. Briscoe, a former teacher, one old scholar, now a superintendent of a Sunday School, and three more old scholars, addressed the meeting. Mr. Moore, who has worked in this school for a quarter of a century, met with the hearty reception he so well deserved. It is clear that he is enshrined in the hearts of these young men and women; his memory will gladden and influence not only the lives of these but thousands besides. The meeting was also addresed by Mr. R. J. Curtis, of the Ragged School Union, a familiar face to most.

The singing, in which all could have a say—this opportunity for unanimous utterance—gave variety and increased cheerfulness to the meeting. At its breaking up all expressed a desire for a yearly holding of the meeting of old scholars.